

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

[ESTABLISHED 1840].

"For there is a time appointed for every man according as his works shall be" (Doc. & Cov. 121:25).

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AN ARDENT WORKER.*

THERE is a tendency in modern life and literature to break down the laboriously erected idea that success in any line of endeavor is attained only by ardent, passionate and constant toil. Present-day fiction, with which the rising generation frequently regales itself, emphasizes the notion that the person who rises to dizzy heights does so because he plays a superior brand of golf and defeats the hated villain on the nineteenth green by sinking a thirty-foot putt for a bridie three; or because his capacity for synthetic gin leads the admiring and hard-hearted banker to give him a commission to paint the entire family; or because his face films well and fills an astute movie magnate with the desire to make him a great artist at a salary of five thousand a week; or because, after spending three years in attending house parties and winning a reputation as the perfect petter, he realizes the futility of it all and decides at half past four on Monday morning to become a congressman and devote his life to making the world better.

The younger set, therefore, will probably have no use for Senator Reed Smoot, Republican, of Provo, Utah, who has occupied his seat in the Senate Chamber since 1903; for he has reached his present commanding position by an exhibition of protracted and violent industry that would make the daily labors of a truck horse seem by comparison like the idle fluttering of a sportive butterfly. None the less, it behooves the younger set to cast an eye in the direction of Reed Smoot, and meditate on him and his works; for if the rising generation should ever grow sufficiently

*A glorification of the Doctrine of Toil as exemplified by United States Senator Reed Smoot. (Excerpts from an article "Who's Who—and Why," appearing in the *Saturday Evening Post*, September 22, 1923).

strong enough to fill the halls of Congress with modern semi-workers and shut out the old-fashioned overtime worker, it will pay for its whimsicality and modernity with taxes that will leave its income looking as though it had been struck by a cyclone.

Reed Smoot, since the fourth of March, 1923, has been holding down the important and toil-bestrewn job of chairman of the Finance Committee of the United States Senate by virtue of his length of service on that committee; but if the chairmanship were awarded for ability instead of for long service, it would also be held by Reed Smoot—and this state of affairs is one that is not always encountered in committees of the Senate, or of the House either.

Owing to the fact that the Senate Finance Committee is the final council in which are decided, elaborated and altered all policies affecting the pocketbooks of the American people, there should be frequent outbursts of huzzas from the populace at the thought that old Doctor Smoot is on the job to sit up with its interests, and safeguard them, and hold its hands, and take its temperature at frequent intervals. There will be no huzzas, however, because the populace seldom cares to irritate its vocal chords by cheering anybody who has anything to do with its taxes, and also because the populace will be too busy listening to the semiworkers and half-baked thinkers who have evolved the popular but worthless theory that the wealthy can be taxed so violently that people of moderate means won't have to pay any taxes at all.

Reed Smoot seldom does anything except work, and the memory of man runneth not to the time when he ever did anything else. Furthermore, he looks it. He is very tall and gray and angular. Always, upon his face, there is a look of still, aloof introspection. He wears this look when the Senate Chamber is in its usual state of dreary dullness. He wears it when Senator Robert M. La Follett, who occupies the desk in front of him, rises to his feet with fiery face and waving hair, and brandishes his fists beneath the very nose of the Utah Senator, according to his invariable custom when making a speech. He wears it at the vaudiville theater on Friday nights, when he sits in the second row directly behind the orchestra leader. When the comedian, referring to an acrobatic contortion on the part of his fair team mate, remarks hoarsely to the audience "Somebody's been feeding her meat again!" and the audience bursts into light-hearted laughter, Reed Smoot gazes up at him with a still, aloof face and seems to be thinking about the refunding of the allied debt or some other matter running into billions of dollars.

He inherits ability to work, for his father before him was never seen to hide under a bed or crawl off into the underbrush when there was work to be done. Back in the roaring "fifties," the Elder Smoot opined that there was need of a beet-sugar plant in

Utah. He therefore repaired to France in a calm, thoughtful and Smootian manner, purchased a beet-sugar plant, brought it back to the United States and conducted it to Utah—a trip that entailed the hauling of a large mass of outsize machinery by ox team across one thousand miles of plains, prairies and desert.

When the young Smoot attended school in Provo, Utah, late afternoons did not find him seeking the old swimming hole or disporting himself in carefree pursuits with his fellows. That was not the Smootian idea of a good time. What he did was to hie himself to his father's woolen mill in a twitter of eagerness each afternoon and familiarize himself with every step in the manufacture of woolen cloth. As a result of this indulgence and dissipation he could, if he desired, step to-day into any woolen mill in the world and start working in any department of it without a moment's hesitation. What he doesn't know about wool and its manufacture could, as the saying goes, be written on a special-delivery stamp with a mop. He loves wool, and he defends it from attacks and foreign invasion as though it were the tenderest of flowers, by reason of which his colleagues on the Democratic side of the Senate sometimes speak of him as being all wool and a yard wide.

That is one of the noteworthy features about Reed Smoot. He's thorough. He's thorough about doing things and he's thorough about not doing them. Some years ago a friend presented him with a fine set of golf clubs and a beautiful bag with all sorts of trick appliances. The golf bag and the clubs have remained untouched in a corner of his office ever since, except when somebody dusts the room. There never was a more thorough non-golfer. He displayed tremendous thoroughness in cornering all the prominent jobs in his section of Utah; and the incomplete records show that he is the president of the Provo Commercial and Savings Bank, the Smoot Investment Company and the Provo Electric Company, to say nothing of his directorship in divers Salt Lake City corporations, in the Zion's Cooperative Mercantile Company, in the Desert Savings Bank, nor yet to mention his apostleship in the Church of Jesus Christ of Latter-day Saints, better but erroneously know as the "Mormon" Church.

(TO BE CONTINUED).

THE NINETY-FOURTH SEMI-ANNUAL GENERAL CONFERENCE.

(Continued from page 741.)

PRESIDENT GRANT called the fifth session of general conference to order at 10 a.m., October 7th, by announcing special services in the Assembly Hall and that the addresses delivered in the tabernacle would be broadcasted by speech amplifiers at the

Bureau of Information and in Barratt hall. In announcing the opening hymn, "Praise to the Man Who Communed With Jehovah," President Grant stated it was a favorite hymn of Elder Orson F. Whitney, and lamented the fact that Elder Whitney's health would not permit him to attend the general sessions of conference. He was well enough, however, to attend special council meetings, he said.

President Heber S. Allen of Taylor stake offered the invocation. The choir sang, "I Saw a Mighty Angel Fly," with Professor A. C. Lund directing, and Assistant Organist Edward P. Kimball at the organ.

President Rudger Clawson of the Council of the Twelve was the first speaker. As he was suffering from a cold he expressed his appreciation for the amplifiers in the building. "A gentleman asked me, 'do you believe in evolution?'" he began. "I answered, 'yes, but there are two views of evolution.' One bears on true evolution and the other on what I call false evolution."

He called attention to the fact that the Scriptures tell that God created animals after their kind and man after his kind, and emphatically pointed out that they do not change from one form to the other. He told the story of the creation and quoted from the Bible declaring, "God saw it was good and said let us make man in our own image, in our own likeness—and we might add after our own kind." God created man in His own image and after his own kind, he said. One kind of animal never changes into another. But animals may be improved after their kind as well as man by education, study, reflection and worship may improve along his line.

President Clawson said he rejoiced in his testimony of the Gospel. "One thousand, nine hundred and forty-five men gathered in the tabernacle Friday night," he said, "representing and standing for divine authority. I am thankful that all the authority is not vested in the President of the Church. He has a great responsibility in holding the keys through which the authority is distributed throughout the Church. Priesthood is eternal, and will exist through this life and the life that is to come. It seems to me that after one hundred years, the Church shows great spiritual power and temporal influence. If either force dominated, the Church would become top-heavy, while if the spiritual merges into the temporal, the Church of God which has been established will be successfully built up on the earth.

"Some people think the leaders of the Church should not be interested in temporal affairs. If they were not, the Church of God could not continue. I rejoice in the union of the spiritual and the temporal." He offered construction of the new Cardston temple as an example of temporal activity that brings great spiritual blessings.

In closing, President Clawson bore his testimony that Joseph

Smith was a Prophet of God and that the Priesthood on the earth to-day came through him. "O how I reverence him and our present leader, President Heber J. Grant," he said. "How sweet is the knowledge that Jesus is the Christ, for without His atoning blood, salvation could not have been."

President Brigham H. Roberts of the Eastern States Mission, the second speaker, began his remarks with a few words of praise for England, his native land. Recalling the previous remarks of Elder Reed Smoot on the sacrifices and burdens of England, he declared he was proud of England as a nation, because it was determined that international treaties and obligations mean more to the world than "mere scraps of paper." "When England went to the aid of Belgium and France it was in the interest of world freedom and against autocracy which was endangering the freedom of the world," he said. "Our own burden in the war was made comparatively light by reason of England's being so heavy. My heart is moved with sympathy until I pray God that that nation be relieved of the great burden assumed in the interest of freedom versus autocracy," he declared. Elder Roberts was impressed to speak in this manner, he said, because the prime minister of England during the war, David Lloyd George, was at that moment on American shores.

Speaking of mission work in the Eastern states he said there have been 130 to 140 missionaries in the field during the past year, constituting more or less a broken line in view of the vastness of the field of labor, which, he said, contains almost as many people as the entire United States at the time of the organization of the Church.

One motto of the missionaries, he said, is, "A mission in the Eastern States means absolute consecration to the service of God and fellowmen with all sin and folly eliminated." "We say to each other 'God With Us.' If God is with us we cannot fail. Our faith and trust is in God. We realize He is the foundation of faith and power. If He does not give us His spirit we can do nothing."

Reconsecration to the work of the Lord on the part of the missionaries took place on May 15, the 95th anniversary of the restoration of the Aaronic priesthood, when a summer campaign began, he said. The missionaries left their lodgings and, without extra clothes or food, went out trusting in God. They found God themselves and many of His disciples. The campaign which culminated with the recent conference at Cumorah met with exceptional success, he said.

President Roberts quoted from the *Rochester Herald* which gave favorable comment on the celebration of the anniversary of the first visit of the Angel Moroni to the Prophet Joseph Smith. "We sought to live again the great epic events that resulted in the restoration of the Gospel," President Roberts said.

Speaking of the Book of Mormon which was restored as the result of the visit of the angel, he declared the greatest thing in the Book is the visit of the Redeemer to the western world, the message of life and salvation He delivered and the Church of authority He established. These things make the advent of the Book of Mormon the greatest event since the giving of the Decalogue, he said.

Mrs. Sarah Wood and Mr. Hyrum Christiansen, assisted by the choir, rendered the selection, "An Angel From on High."

Elder Serge F. Ballif, former president of the Swiss-German mission, bore his testimony regarding the restoration of the Gospel, and expressed a wish that he could have been present at the dedication of the Cardston temple, declaring he felt that President Joseph F. Smith, the Prophet Joseph Smith and President Brigham Young were there in spirit, as they are deeply interested in the work for the salvation of the dead.

Speaking of the work in the German mission, he declared the people there are waiting to receive the Gospel. "I believe there is an abundance of the blood of Israel there," he said. God has touched the hearts of those people who have suffered poverty and deprivation. They are still suffering untold hardships. It is the mission of this dispensation to preach and establish the Gospel. There is only one way to proclaim it, and that is the way of the meek and lowly Master.

President Joseph W. McMurrin of the California mission expressed his conviction that God was directing the proceedings of the conference, and indorsed the remarks of the preceding speakers. "I take it that in no place in the world is there such a gathering assembled to worship God as has convened here to-day," he said. He referred to a lecture he heard delivered by Mr. Bradlaugh while in the British mission, and read from a pamphlet written by a Catholic priest to show the similarity of the persecutions of the Latter-day Saints with those of the early Christians. If the true Gospel had been on the earth at the time of the reformation it would have been wrong to oppose it, the speaker said. Since it was not, the reformers could not create it. They did not have the authority to create or destroy it. Because of the absence of the truth of God in the earth it was necessary for the Author of that plan to restore it. That is "Mormonism"—the power has been restored by the Redeemer of the world.

"Although they are only young men and women, the missionaries of California are imbued with testimonies of the Gospel," President McMurrin continued, "and are declaring that message to the people of the state. The heavens have been opened, divine authority has been conferred on men and God is opening the hearts of the people of the world that they are receiving the Gospel. May we be true to the faith and work out our own salvation, for as God lives the truth has been revealed."

The last speaker was Presiding Patriarch Hyrum G. Smith. In a few well chosen words Elder Smith added his testimony to those of the previous speakers.

"The story of Joseph Smith has been a touching one to me ever since my childhood," he said. "The fact that his declaration that he had seen God, the Father and His Son, Jesus Christ, and that his name should be known throughout the world, for good or evil, has always made an impression upon me. Another startling fact is that he should be the instrument in the hands of the Lord in receiving the Priesthood and keys of the kingdom of God, as had been predicted. Twelve years after this first vision, Elijah did deliver the keys of the work for the dead and they are in the Church to-day. The tendency to turn the hearts of the children to the fathers and the hearts of the fathers to the children is not only in the Church, but thousands of people outside of the Church are beginning to gather genealogies. They know not why but they are gathering names and organizing societies. Sooner or later some member of the families will join the Church and the records will be available for temple work.

"May God bless us that we may take advantage of the opportunity to find places in the fold of Christ, to teach the truth, defend it and live it."

President Grant called attention to the fact that Elder David O. McKay of the Council of the Twelve was absent and said he is doing a great work as president of the European and British missions.

The choir sang, "God Is Our Refuge," and President E. Frank Birch of Tintic stake offered the benediction.

(TO BE CONTINUED.)

CHOICE OF FRIENDS.

THE choice of friends goes to make up character as well as reputation—always the two are at stake. A wise selection of friends is like having a good bank account. *Friends*, that is, true *Friends*, are assets and not liabilities. So choice comes in here very much to your credit or debit. See to it that you pick *Friends*, and not just friends. People often run onto a gold brick to find that it has been tampered with, and either the filling has been taken out or the coating is only sham. Life is what you make it and is as potters' clay in your hands. You can mold either a noble or an ignoble character. Some people are known for their riches, others for their poverty; some for their greatness, others for their failures; some for their goodness, others for their badness. "What are you going to be?" is the question others ask you. "What am I aiming for?" is the question you should ask yourself. A wise selection of friends will help to answer these questions.—DAVID D. LAMPH.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

DAVID O. McKAY, Editor.

THURSDAY, NOVEMBER 29, 1923.

EDITORIAL:

THE GOSPEL OF WORK.

ONE day, a group of small boys were swimming. Perhaps it would be more accurate to say, they were learning to swim, for none could take more than a few strokes. Just below them a short distance down the stream was a treacherous hole much beyond their depth. Into this, either through bravado or accident, one daring youngster either plunged or fell. He became helpless to save himself; and for a moment his companions were powerless to aid him. Fortunately, one with presence of mind and quick action, jerked a long stick from a willow fence and threw one end of it to the drowning lad. The latter grasped it, held on tightly and was saved.

All the boys declared that the venturesome lad owed his life to the boy who furnished the means of rescue.

This is undoubtedly the fact; and yet in spite of the means furnished him, if the lad had not taken advantage of it, if he had not put forth all the personal effort at his command, he would have drowned, notwithstanding the heroic act of his comrade.

In this old world of ours, children of men are playing, swimming, struggling in the sea of life. There are those who claim that no one will sink and be lost if he will look to Jesus on the shore and say, "I believe." There are others who declare that every one must by his own efforts swim to the shore or be lost forever. The real truth is that both of these extreme views are incorrect. Christ will not save men who will put forth no effort themselves, any more than the young rescuer on the river bank could have saved the drowning lad if the latter had not seized the means provided him. Neither can man save himself without accepting the means provided by Christ for man's salvation.

There was a time in the early history of the human race when man floundered in total ignorance of God's plan of Redemption, a time when he was "cut off both temporally and spiritually from the presence of the Lord." Being subject to follow after his own will, he "became carnal, sensual, and devilish by nature." Nature was his god, and self-preservation—that is, the prolongation of his earthly existence, the sole object of his life. When that ended, since his soul could never die, he would have been lost eternally,

for he would have obeyed no spiritual laws, not having known them, whereby his spirit could have regained the presence of God.

To man, thus struggling, Christ *gave* the Gospel, the means of salvation. It was a free gift. It was given by the grace of God, "not of works lest any man should boast." Without this, man was powerless to save himself. He was as helpless as the boy in the deep whirlpool. Truly, "By grace are ye saved."

But having been given the Gospel, what is man expected to do? With the means of salvation within his reach, what *must* he do? He must grasp it and hold to it with his whole might and strength. It is his duty not only to look at the Savior on the bank and say I believe He will save me, but also to make that belief a knowledge by obeying every principle of the Gospel of Jesus Christ. In other words, he must work out his own salvation.

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven."

It is the height of folly for men to try to persuade themselves that Christ has done everything for them, that He has thrown a rope around them, as it were, and will pull them to safety in spite of themselves. It is just this false view of the doctrine of the Gospel against which Count Tolstoi declared as follows:

"As the Church (Greek Catholic) explains it, the doctrine of Jesus offers itself to men of the world and to dwellers in monasteries, not as a rule of life for bettering one's own condition and the condition of others, but as a doctrine which teaches the man of the world how to live an evil life and at the same time gain for himself another life, and the monk how to render existence still more difficult than it naturally is. But Jesus did not teach this."

Such a false, superficial view of the Gospel is denounced also by the Apostle James: "What doth it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him? . . .

"Yea, a man may say, Thou hast faith, and I have works; shew me thy faith without thy works, and I will shew thee my faith by my works.

"But wilt thou know, O vain man, that faith without works is dead?" (See James 2: 14-26).

Thus James emphasizes the fact that "the indication of faith is the act that it inspires, and consequently that a faith which does not result in acts is of words merely, with which one cannot feed the hungry, or justify belief, or obtain salvation. A faith without acts is not faith. It is only a disposition to believe in something, a vain affirmation of belief in something in which one does not really believe."

Love of God and His righteousness is shown not in words but in works.

Eternal life is God's greatest gift to man, and the Lord in turn is glorified in man's immortality. Eternal life is the result

of knowledge, and knowledge is obtained by doing the will of God. Said the Savior to the skeptics who questioned Him as to how they might know that He is the Christ:

"If ye will *do* the will of My Father which is in heaven, ye shall *know* of the doctrine whether I speak of Myself or whether the doctrine is of God."

Thus the truth is proclaimed that a testimony of Christ's divinity and eternal life itself are the result of man's *doing* the will of God.

The fallacy that Jesus has done all for us, and live as we may, if on our death-bed, we only believe, we shall be saved in His glorious presence, is most pernicious. Jesus Christ, the Savior of the world has given us the means whereby man may obtain eternal happiness and peace in the kingdom of our Father, but man must work out his own salvation through obedience to the eternal principles and ordinances of the Gospel.

For centuries men have been blinded by false teaching of "belief alone sufficient"; and to-day there is manifest on every hand the sorry plight into which this and other perverse doctrines have thrown the pseudo-Christian sects. The world is in sore need at the present time of the Gospel of individual effort—the Gospel of faith and works. He who will not grasp this means provided him, will sink beneath the waves of sin and falsehood.

DAVID O. MCKAY.

MINUTES OF THE NORWICH CONFERENCE.

THE Norwich semi-annual conference was held Sunday, November 18th, at Norwich. There were in attendance: President David O. McKay, Sister Emma Ray McKay, and Elders William E. Allen and Lester W. Fry from the Liverpool office, President Peter Tolboe and all the traveling Elders of the Norwich conference and many Saints, friends and investigators.

After impressive preliminary music by the organist, Sister Violet Shepherd, the Sunday-school session commenced at 10:30 a.m. by the congregation's singing, "The Day Dawn is Breaking." The invocation was offered by Elder Floyd A. Bailey. "In Remembrance of Thy Suffering" was sung as the sacramental hymn. The sacrament gem was given by Sister Mabel Moyses of the Norwich branch, after which the sacrament was administered by Elders Kenneth J. Myers and Orlando J. Condie, assisted by Deacons Ernest Hook and William Crotch. Brother Ernest Hook of the Norwich branch led the concert recitation. A program was rendered by members of the Sunday-schools of the conference. A song, "Scatter Seeds of Kindness," was given by the Primary class of the Norwich branch; Phyllis Coleby of the Lowestoft branch gave a recitation, "Memories of Cumorah"; Kenneth

Brown of the Norwich branch gave a recitation entitled, "Praise to the Boy"; Sisters Maggie and Lilly Walker of the Lowestoft branch sang "Joseph Smith's First Prayer"; essays on the heavenly visitations to Joseph Smith were given by members of the Theological class: Brother Alfred Burrell and Sisters Gladys Moyses and Ada Hook, of the Norwich branch, Sister Nellie Boon of the North Walsham branch, and Sisters May Coleby and Violet Coleby of the Lowestoft branch; a mixed quartet from the Norwich branch composed of Brothers Ernest Hook and H. J. Chilvers and Sisters Sarah Hook and Edith Ninham sang, "I have Read of a Beautiful City"; Brother James Hook of the Norwich branch gave an interesting talk on the subject of "Our Sunday-schools."

The congregation joined in singing "To-day While the Sun Shines."

Elder William E. Allen addressed the congregation. He directed his talk to the little children and explained the thirteenth Article of Faith to them, especially impressing upon their minds the necessity of honesty and the reward therefor.

President David O. McKay, the next speaker, complimented the Sunday-school members on their good order throughout the session, and on the beautiful music that had been rendered. He spoke on the pursuit of happiness. He told the life story of Helen Keller, and showed what a wonderful lesson she is teaching to the world in finding real happiness in spite of her handicap in being both deaf and blind.

The closing song was "Thanks for the Sabbath School." Brother William Walker of the Lowestoft branch offered the benediction.

Immediately after the Sunday-school session, Sister Emma Ray McKay met with the Relief Society sisters of the conference. Sister McKay called for a report from the presidents of the Relief Societies in the different branches, after which she gave timely and valuable instructions for the advancement of the Relief Society work in the year 1924.

The afternoon session commenced at 2:30 p.m. by the congregation's singing "Israel, Israel, God is Calling." Brother James Hook of the Norwich branch offered the opening prayer. The congregation sang, "Oh Say What is Truth."

President Peter Tolboe extended a hearty welcome to all present. He presented the names of the general, mission and conference authorities, all of whom were unanimously sustained.

Elder Claren Schofield, the first speaker, showed the necessity and also the value of obeying the counsel of the inspired servants of God.

Elder Kenneth J. Myers spoke on "Progression." He pointed out that eternal progression is possible only by taking advantage of righteous opportunities.

The Norwich choir, under the direction of Sister Violet Shepherd, rendered the anthem, "The Radiant Morn Hath Passed Away."

Elder Arthur H. Aamodt spoke of the necessity of preaching and of living in accordance with the truths laid down by the Savior. He said the Word of the Lord is Truth and is eternal and unchangeable, and no one can evade the eternal truths and requirements of God.

Elder Orlando J. Condie spoke on "Revelation." He pointed out how God had revealed His will from time to time in the past, and showed how revelation was necessary to-day also.

Brother and Sister Sidney Peek sang, "The Lord is My Shepherd."

Elder Lester W. Fry took as his subject, "Seek ye first the kingdom of God." He clearly explained how to proceed to find this kingdom, and what characterizes the real kingdom of God.

Sister Emma Ray McKay gave the world's idea of the life of a Latter-day Saint woman, and then presented the actual facts. She said that although the lives of the Latter-day Saint women are not pictured by the world to be very pleasant, yet in reality they are the happiest women in all the world, for, she said, they are the most blessed women upon the face of the earth.

Following Sister McKay, the congregation sang, "Let Us All Press On," and Brother Herbert Brown of the Norwich branch offered the benediction.

Immediately after the afternoon session, a meeting of the officers and teachers was held. President David O. McKay reviewed the aim of the mission for 1923. He then gave valuable instructions and presented the aim for 1924, which aim was accepted.

The evening service commenced at 6:30 p.m., by the congregation's singing, "Come, Come, Ye Saints." Elder Claren Schofield spoke the invocation. Sister Violet Shepherd, of the Norwich branch, sang the sacred solo, "Lead Kindly Light."

Elder Floyd A. Bailey, the first speaker, showed the condition of darkness and uncertainty that exists in the world to-day. He said the true Gospel of Jesus Christ would not produce this effect, and therefore the world to-day does not possess this Gospel which the Latter-day Saints enjoy.

Elder James D. Moyle, the next speaker, said that a corrupt tree can not bring forth good fruit; the Church of Jesus Christ of Latter-day Saints is to-day bringing forth fruits of love and good will and therefore can not be corrupt.

Elder William E. Allen explained how the Gospel meets the requirements of all ages. It produces spiritual food, spiritual exercises and spiritual environment, all of which are very necessary for the human race.

President David O. McKay then addressed the congregation. He took as his text, James 1:27: "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unsullied from

the world." He explained how pure religion helps a man to live his daily life better. It gives him an opportunity to be of service, and service always brings happiness with it. President McKay pointed out how in keeping one's self unspotted from the sins of the world, a person gains self-mastery. He cited the example of the Good Samaritan, and showed that the Good Samaritan was living the Pure Religion of which the Apostle James spoke. Likewise to-day, President McKay said, the Church of Jesus Christ of Latter-day Saints is doing the very same thing that the Good Samaritan did. It is first finding out the needs of the widows and the afflicted, and then supplying their needs. President McKay bore a powerful testimony of the high standard of morality that is entertained in the Church of Jesus Christ, and also of the divinity of the work of the Prophet Joseph Smith.

The conference was closed by the congregation's singing, "The Spirit of God Like a Fire is Burning," and the benediction pronounced by Brother Alfred Burrell of the Norwich branch.

ARTHUR H. AAMODT, Conference Clerk.

BRIEF MENTION.

THE Turkish Nationalist Assembly voted to retain Angora as the capital of Turkey.

SAMUEL GOMPERS was unanimously re-elected president of the American Federation of Labor.

ALBERTA, Canada, has rejected prohibition in favor of government control and sale of liquor.

DR. SUN YAT SEN, South China's Constitutionalist leader, has declared war on Tsao Kun, President-elect of China.

GENERALS PANGALOS and Condylia and Admiral Hadiikyriakos, of the Greek Army and Navy respectively, sponsored a demand for a plebiscite on the question of a monarchy or a republic for Greece.

THE Jewish element in New York City numbers 1,643,000, or something more than one quarter of the entire population. This New York Jewish congregation amounts to nearly one half the entire Jewish population of the United States.

THE League of Nations committee appointed to inquire into the matter is reported to have recommended continuance of chemical warfare, under certain limitations, on the ground that chemical agents are more humane and less dangerous than other methods of combat.

LIEUTENANT ALFORD N. WILLIAMS, of the United States Navy, attained a speed of 266.58 miles an hour over a three-kilometer course at Mitchel Field, Long Island, in a friendly race with Lieutenant H. J. Brow, U. S. N., who had on the previous day attained a speed of 265.21 miles an hour. On one leg of the race, Lieutenant Williams flew at a rate of 274.2 miles per hour. Rear-Admiral W. A. Moffett, U. S. N., has banned further speed contests by United States Naval flyers on the ground that the maximum speed practicable and possible without unnecessary risk of life has been attained.

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 Իլէ օրման տօլու իտի
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 Վէ աղաճլար կէօլկէսինտէ
 Ճօղէֆ տուա էտիյօր .

2. Թէվաղու իլէ տիղ չէօֆիւպ
 ԻԼԲ տուալը էյլէտի
 Վէ զուլմէթին գուվլէթիլլէ
 Պիլ միւտտէթտէ էէնիլտի.
 Լաֆին րապպա իման իլէ
 Տահա թէվէֆիւլ էթտի .

“For my soul delighteth in the song of the heart; yea, the song of the righteous is a prayer unto me, and it shall be answered with a blessing upon their heads” (Doc. and Cov. 25: 12).

Perhaps only a few of the *Star* readers will be able to read the verses reproduced above, but President J. W. Booth of the Armenian mission assures us that the Saints in Syria put as much feeling and spirit into “Joseph Smith’s First Prayer” as any other group of Saints can. The above is a Turkish translation in Armenian characters of two verses of George Manwaring’s beloved song as it appears in the Armenian hymn book.

FROM THE MISSION FIELD.

Arrivals and Appointments.—The following missionaries arrived in Liverpool, Friday, the 23rd inst., per s.s. *Montcalm*: For the British mission: Benjamin E. Summers, Ririe, Idaho, assigned to the Bristol conference; Elwood G. Meadows, American Falls, Idaho, assigned to the Leeds conference; Ianthus L. Richards, Ogden, Utah, assigned to the Ulster conference; and Ernest J. Johnson and Mand E. G. Johnson, Fountain Green, Utah, assigned to the Ulster conference. For the Netherlands mission: Albert R. Hoggan, Murray, Utah, and William K. Potts, Ogden, Utah. For the Swiss and German mission: Reinhold H. Beckman, Sandy, Utah; and Franklin T. Pingree, Paul J. Janke and George T. Lynch, Salt Lake City, Utah.

Meeting of Traveling Elders.—Thursday, the 8th inst., a Priesthood meeting for the traveling Elders of the Newcastle conference was held at Sunderland. President Ezra T. Benson, recently released, thanked all the Elders for the support they had given him, and urged all to continue faithful in their callings. The Elders reported progress in their respective branches. President William M. Harris gave instructions and encouragement.

Branch Reorganizations.—The Gateshead branch of the Newcastle conference was reorganized Sunday, the 11th inst. Elder Don Clyde, having been transferred to Sunderland, was released as branch president. Elder Joseph J. Brown was appointed as branch president with Brother Richard T. Jackson and Brother Robert Graham, Jr., as counselors.

Elder Don Clyde has been appointed clerk of the Newcastle conference to succeed Elder William M. Harris.

Baptisms.—Sunday, the 18th inst., a baptismal service was held at "Durham House." Two candidates of the Great Harwood division of the Blackburn branch (Liverpool conference) were baptized by Elder Russell H. Blood. They were confirmed by Elders G. Martin Hopfenbeck and William A. Monson. A short service was held before the ceremony. Elder William A. Monson spoke on the significance of baptism; Elder G. Martin Hopfenbeck told of the meaning of the reception of the Holy Ghost.

Sunday the 18th inst., a baptismal service was held at the Swan Baths, Norwich (Norwich conference). President Peter Tolboe conducted. After singing, "Do What Is Right," prayer was offered by Elder Kenneth J. Myers. Short talks on "Baptism" and the "Holy Ghost" were given by Elders Floyd A. Bailey and Arthur H. Aamodt, after which Elder Claren Schofield baptized three candidates. The benediction was pronounced by Elder Orlando J. Condie. The candidates were confirmed by President Peter Tolboe and Elders Arthur H. Aamodt and James D. Moyle.

THE LIGHT OF TRUTH IS HERE.

REJOICE ye saints upon this happy day,
Lift up your hearts and cast your cares away.
The clouds are gone that hide the morning light,
The sun of righteousness shines clear and bright.

The light that pierced, a hundred years ago,
The baffling mists and caused the truth to flow
In fairer streams of revelation new,
Sweet to the ear, delightful to the view.

Open your hearts and let your minds be free;
For us the word of God in purity.
Your eager souls now burning with desire,
Shall be replenished with a holy fire.

So let it be, for this is life indeed;
And this the blessing gloriously decreed.
Then hail the day and using well the time,
Seek for the joys eternal and sublime.

Now all is light; the Priesthood is restored.
The past, the future too may be explored.
O come ye Saints and breathe this life, this love,
The call is clear, it cometh from above.

To-day the servants of the Lord shall speak
In gracious words of counsel to the meek,
And lead us on by virtue's pleasant ways,
Refine our thoughts and fill our hearts with praise.

—JAMES R. BARGH.

(Recited at the Sheffield conference, November 11th, 1923).

DEATH.

PINKNEY.—Sylvia, the beloved little five-year-old daughter of Sister Evelyn Pinkney of Middlesbrough (Newcastle conference), died November 11th. Deceased was born July 26th, 1918. Funeral services were held at her home November 15th. Conference President William M. Harris was the speaker; Elder William A. Monson dedicated the grave. In attendance were President Harris and Elders William A. Monson, Joseph J. Brown, John M. Jones and James L. Wheat.

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